Numb. 73.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wednesday October 20th. to Friday October 22d. 1708.

Q. *PRAY reconcile the ſeeming difference, that is between thoſe two Expreſſions in the* 33d Chap. *of* Exodus Ver. 11. *it is ſaid, And the Lord ſpake unto* Moſes *face to face, as a man ſpeaketh unto his friend. And in the* 20th Ver. *it is ſaid, Thou canſt not ſee my face; for there is no man can ſee me and Live.*

A. The firſt is a Figurative Expreſſion, and imports no more than, that God entred into converſe with Moſes, engag'd in a friendly conference, and talked with him in a kind of familiar intimacy; ſo familiar indeed, that *Moſes* as well as *Abraham* may be ſtil'd *the Friend of God.*

Q. Apollo, *I formerly ſent you a Queſtion, but not having an Anſwer, I once more preſume to ſend it: That is, in St.* John 20th Chapter *and the* 22d Verſe, *you will find, that our Saviour breath'd the Holy Ghoſt upon his Diſciples: Now* Verſe *the* 24th. *you will find, that* Thomas *call'd* Didymus *was then Abſent. I deſire to know, whether you think* Thomas *Receiv'd the Holy Ghoſt.*

A. Thomas was at that time a Subject Incapable of that Divine Infuſion, ſince he was little better *than an Infidel, and denied the Faith*; denied the Article of Chriſt's Reſurrection, that Principal Doctrine of the Goſpel; *it is Chriſt, that Died, yea Rather that is Riſen again.* But we may probably ſuppoſe, that he receiv'd the *Heavenly Gift* the Sunday following, when he expreſt the ſincerity of his Faith, in this Short, but Full confeſſion, *My Lord, and my God.*

Q. *Whether a Perſon, who thro' his Friends and his own neglect has never been Confirm'd, but yet has been frequently a Partaker of the Bleſſed Sacrament, be oblig'd to be Confirm'd the next opportunity.*

A. Since (as we prov'd lately) Confirmation is a Neceſſary Ordinance, nothing can ſuperſede that Neceſſity, which is not repugnant to it's very Nature and Deſign.

But we are aware of an Objection, that may ſtarted here. Confirmation is indeed (may ſome ſay) both a Reſtorer and Improver of that Grace, we receiv'd at Baptiſm. But ſince a Participation of the Holy Sacrament, is a Reſtorer of that very Grace we receiv'd at Confirmation, why may it not be a Beſtower as well as a Reſtorer of it?

But tho' this be a Plauſible Objection, yet the *Neceſſity* of Confirmation does ſufficiently confute it. For tho' to Him, who thro' an Unblameable Ignorance has Neglected Confirmation, or for want of opportunity has not been able to obtain it, the Participation of the Sacrament may be an Uſeful ſupply of that Spiritual Vigor, he wou'd have otherwiſe receiv'd in that previous ordinance; yet, that He, who willfully neglects a Poſitive Inſtitution, ſhall the next time he approaches the Lord's Table, receive any recruit of his Waſted Strength, is what we dare not promiſe. If God beſtow unmerited favours on his Creatures, Shall he not chooſe the Manner of beſtowing them? Shall he not chooſe the Conduits of Conveyance? Are we not contented to receive the Divine Infuſion, unleſs we Preſcribe alſo the Method of reception. But if we be Unwilling to accept our Maker's Bounty in his Own way, we have reaſon to ſuſpect, that he will not give it us in Ours.

But tho' Young Perſons, who have never yet receiv'd the Sacrament, ſhou'd Obey the Order of the Church, and wait for an Opportunity of Confirmation (if there be a Proſpect of it) before they venture to be preſent at ſo divine a Banquet, it is yet enough for thoſe, who have already taſted the Heavenly Food, that they reſolve to embrace the very next opportunity, that ſhall preſent it ſelf. And by vertue of ſo commendable a reſolution they may hope the mean while to receive ſuch advantage from the Holy Sacrament, as *to Grow in Grace, and in the Knowledge of our Lord Jeſus Chriſt.*

Q. *Gentlemen, God being incapable (becauſe of the holy rectitude of his Nature) of committing Sin, I deſire to know, whether, you think, the Devil knew our Saviour to be God: If ſo, why did he tempt him to Sin, when he ſaw there was not the leaſt ſhadow of probability (no, nor poſſibility) of compliance?*

A. Ignatius was of Opinion, that the Myſtery of the Incarnation was in His time a Secret to the Devil. But however that be, we have reaſon to believe, that it was ſo at the time of our Saviour's Temptation, ſince ſo ſagacious a Being (as the Devil muſt be allow'd to be, *for we are not ignorant of his Devices*) cou'd have propos'd to himſelf to tempt ſo glorious a perſonage to Sin, as was ſo Intimately United to the Divinity it ſelf. But we muſt obſerve to you, that you have founded your Queſtion wrong, and make no Diſtinction between the Manhood and the Godhead.

Q. *Let me have your Reaſon, why the ſame Idea does at various times variouſly affect us, and yet admit of no alteration in its ſelf.*

A. It muſt be allow'd an Axiom in Metaphyſicks as well as Phyſicks, that the ſame thing may act Differently upon Different Subjects: Since therefore our Bodies, which ſtrangely influence our Minds, are in continual fluctuation, and the Inclinations of our Minds are ſo apt to Vary, according to the Diverſity of the External Objects they are accuſtom'd to, it thence naturally follows, that the ſame Idea, tho' in the ſame Perſon, may yet at Different times have Different Subjects to work upon. And therefore the fore-mention'd Axiom is a Solution of the Queſtion.

Q. *Gentlemen, Pray, what is the reaſon, that if a Perſon has actually aſcended a pair of Stairs in the dark; yet as, he ſuppoſes, he hath not, therefore lifts up his foot in Expectation of More, the Extended Foot is ſtruck with ſuch force againſt the boards.*

A. Becauſe the Fright, ſo Unexpected an Event naturally occaſions, Diſables him from performing a gentle Demiſſion of his Leg. And, as, unleſs we poiſe our Bodies, their weight will Depreſs the Deſcending Leg with the greater force, ſo by the ſame fright we are rendred incapable of ſuch a poiſe.

Q. Apollo, *I preſume to Approach your Shrine for the Solution of the following Queſtion. Whence proceeds that ſo conſtant formality of ſuch Perſons bearing a ſprig of Roſemary in their hand when Accompanying the Obſiquies of a Deceas'd Perſon.*

A. That Cuſtom ('tis like) had its Riſe from a Notion of an Alexipharmick, or preſervative Vertue in that Herb againſt Peſtilential Diſtempers; whence the ſmelling thereto at Funerals was probably thought a Powerful defence againſt the Morbid Effluvia's of the Corps. Nor is it for the ſame Reaſon, leſs Cuſtomary to burn Roſemary in the Chambers of the Sick than Frankinſenſe, whoſe odor is not much different from the former, which gave the *Greeks* occaſion to call Roſemary λιβανωτὶς α λιβάνῳ Thus.

Q. *There is a Lough in the North of* Ireland, *call'd Neugh, that a Holly Stick being put into it is petrified in few Years, and has no effect upon any other wood, the reaſon.*

A. The diſpoſition of the Holly to be petrified in that Lough (tho' no other wood is) conſiſts in the peculiar configuration of its Pores, by which it is more apt to receive the petrifying Particles of the Water, and keep them ſo wedg'd in, that they conſtitute together but one very ſolid and hard body: Whereas the ſame Particles only ſlide upon other woods, or have a free paſſage quite through them, and ſo can cauſe no alteration.

Q. *We find ſeveral Iſlands not inhabited, in the Indies, which abound with divers Wild Beaſts, many of which are Enemies to Mankind. I deſire to know how they firſt came there.*

A. They muſt either have been carried thither by Men (notwithſtanding their enmity to them) as we ſee daily, that Bears, Lyons and Tygers, are brought over from diſtant Countries, or elſe they muſt have ſwom thither; or we may ſuppoſe, that theſe Iſlands were not always ſo, but made formerly part of the Continent, which is certainly true of ſome.

Q. *Why does Tickling produce Laughter?*

A. Becauſe, when Tangible Impreſſions pleaſantly aſſault the Fibres, the Spirits implanted there are gathered together and Delighted: And this Senſion is Communicated by the Nerves to the common Senſory, whence the Imagination and Præcordia are in ſuch a Manner affected.

Q. *What is the Cauſe of the Cramp (*

A. It is cauſed by the Evil Diſpoſition of the Animal Spirits, which being burthened with Heterogeneous Particles, and at length irritated, attempt an Expulſion thereof, but being thick and viſcous, and conſequently more tenacious, are ſhut up within the fleſhy Fibres, and the longer detained in the Expanſion: Or it may be imputed to the Conſtriction or ill Conformation of the Tendons, whereby the Reflux of the Spirits from the Muſcular Fibres is Obſtructed.

Q. *Gentlemen, I'm Married, and had no Fortune with my Wife, I keep her like a Gentlewoman, She wants for nothing, this Bitch Fox, is always at her prey, when I'm a ſleep She's picking my Pocket, She thinks it no Sin, and ſays, what's mine is hers. Pray you Opinion in this Matter.*

A. By the Language of your Letter, we have reaſon to believe your Treatment of your Wife is not extreamly obliging, therefore adviſe you to pull the Beam out of your own Eye, before you further reflect on the Mote in Hers: As for your having no Fortune with Her, that makes nothing for you, ſince you accepted of Her on thoſe Terms, and perhaps She had ſhun'd an Ill Fortune in Miſſing of You.

POEMS.

Q. APollo, *pray tell me,*
Why People in fits.
Are ſo much the ſtronger,
Than when in their Wits.
Sirs, if you can ſolve it,
I'll ſay, you deſerve
The name of Apollo,
Which fame will preſerve.

A. Thoſe Fits take their Riſe from a Nervous (Default,
Which with Frantick Diſorders the Sick does aſſault:
And *that Strength* we derive from the furious De- (bate,
Which the Spirits with Humors Offending create.

Q. *I have a Couſin left unto my Care.*
But ſo ſo Witty, and but ſo ſo Fair;
Yet the Indifferent Nymph's Divinely crown'd
With that Extatick Charm, Five Hundred Pound.
Attracted by it's Pow'r, Three Youths would Wed,
With Hearts as Dogs Noſe Cold, and Brains of Lead:
The firſt a Boatſwain, Rugged as the Seas,
Loud as a Storm, and juſt, as fit to pleaſe;
His ſofteſt Courtſhip's like his Midnight Call,
You'd ſwear it was not Talk, but Caterwaul;
For ever too th' Amphibious Spunge does drink,
And like his Fellow Beaſt, the Otter, ſink.
The next a Proctor's Clerk, a Would-be Beau,
But Nature, Shape, and—*All deny the* Show;
A Cautious, Diſtant Lump, yet dares Intreague
With Tavern Wench (His Maſter's Maid looks Big)
With Harmleſs Sword, He ſtruts a Martial Pace,
With Clown in's Mein, and Coward in his Face.
A Taylor too, a ſly Informing Knave,
Who only Hunts, the Better Game to Have:

He's

He's Nature's Fool-Coat, ſtitch'd with Saleſhop Care,
With Grogram Temper, and with Buckram Air.
Tho' All ſuch Wretched Sparks, Cuz will have One,
For Oh! How Diſmal Sounds to Virgins NONE!
And Three and Twenty does for Wedlock Call,
(That Maidenheads Grand Climacterical:)
Then Penetrating Phœbus, *tell me, Which*
My Cuz ſhall have, Probatum, *Tarr, or Stitch.*

A. Sure ſome propitious Star, with Luſtre bright;
Shone out, when Cuz firſt viſited the Light;
Or ſuch a Glorious *Choice* had never hapt,
Nor by 500 pound ſuch *Worthies* Trapt;
Each fraught with *wondrous Art* (tho' ſlender Brain)
Which like a Counteſs may your Cuz maintain.
Tarr, tho' with ſtench he fills the Ambient Air,
And Polcats ſweet, to his Effluviums are;
Tho' Wapping Doxies ſwallow his *Returns,*
And He at once for Baud and Brandy *Burns*;
Yet He each *Voyage,* his Effects *renews,*
As well diſpos'd on Cuz, as on the *Stews.*
Probatum may diſpoſe of Spouſe for Hire,
And when the Gin has ſnapt ſome Country Squire,
In *Doctor's Commons* ſue for Honour loſt,
And thence gain more than Board and Bigging coſt.
And then our Mathematical *Sir Stitch,*
With Croſs Legs and Shop board, joyn'd cloſe to (B - ch;
By *Remnants* and *Bills double charg'd,* may raiſe
Enough to keep Spouſe Glorious all her Days.
Yet *Tarr* we moſt prefer, for ſhou'd he roam,
(Forc'd by his Debt) the World is all his *Home.*

Q. *As Writings we trace,*
We find a ſad caſe,
Which to you Apollo *relate*;
We think it a ſtain
To your Families fame,
Your Siſter ſhould chooſe ſuch a Mate;
Paſiphac *was full*
Of Love, for a Bull;
By him, was a Monſter begot,
And in proceſs of time,
As Poets do Rhime,
Forth, a ſtrange minotaur, brought:
Since thou art his Brother,
Without going further,
I doubt not, but you can declare,
What kind of a Creature,
Both in Stature and Feature,
This Monſter was; if you dare:
For if it be ſo
As Poets do ſhow,
Half Bull and half Man to have been,
I dare to affirm,
'Thout fear of harm,
No one can boaſt ſuch a kin.

A. We Deſerve no more Shame,
For Our Siſter's ill Name,
Than a Magiſtrate for your Offences:
For your Lewder Aſſaults,
And your Tipling Defaults,
Vainly ſhelter'd with Specious Pretences.
But if ſerious you be,
And the Monſter you'd ſee,
Which, tis true, does appear Obſolutely:
Inſpect but the Glaſs,
And therein you may trace,
The Minotaur's Features compleatly.

Q. Is Love, Sir, Blind, *or does he wink?*
The firſt, I'm rather apt to think.
If ſo, from what cauſe did ariſe
The little Urchin's Loſs of Eyes?
Some Thus are pleaſs'd to ſolve the Doubt,
And ſay, that Folly, *beat 'em out,*
In his Minority, when they
Friendly together were at Play:
But what ſay You? ———

A. That *Love is Blind,* we plainly proves
From many *Blind Effects* of *Love*;
But don't believe He loſt his Eyes
By *Folly,* Boxing, or ſurpriſe;
But that the *Gods* to Mortals Kind,
Determined He ſhou'd be *Blind:*
For cou'd *He ſee,* the *Objects* are
So very Few, amongſt the *Fair,*
Not one in Fifty wou'd remain,
Within the Compaſs of his Reign:
And ſo that ſweet *Amuſement* looſe,
Which ſoftens all within the NOOSE.

Q. *You Men of Renown,*
Ag'd Wits of the Town,
I'll wager a Crown,
You cannot unriddle this Query:
Does a Flea hop or fly,
I cannot eſpie,
Come ever ſo nigh,
Pray Reſpond their abode is ſo near ye.
That when they ſurpriſe
You, unvail your Eyes,
And view every ſize,
That in Bed you may make Obſervation:
Unleſs your Learned Bum,
Should breath us they come,
And ſo ſend 'em home
(To Delphos*) to your own Generation.*

A. Friend Queriſt, take care,
And your Wagers forbear,
For Truth cannot Appear,
As you view at a Diſtance their Motions:
But take fight nearer home,
Let your Noſe Joyn the Bum,
Where, you ſay, the Fleas come,
And your ſelf may diſcover true Notions.

Q. Ye

Q. Ye learned Searchers into Natures Laws,
Who can with eaſe explore the Latent Cauſe,
Some Satisfaction to your Queriſt give,
Why poys'nous Serpents wont in fair Hibernia *live.*

A. Be pleas'd to turn to Number thity three,
And Ample Satisfaction there you'll ſee.

To Admiral Leake *on our late Succeſſes* in the Mediterranean.

WHat, tho' too ſoon the Fading Laurel Dye,
Since Freſher Boughs Provoke the Rival'd (Skie.
Time Swiftly Runs with an Unheeded Pace ;
But Thy more Swift Atchievements Claim the Wn- (*dr us Race.*
Shou'd *Phœbus* give the Crown, Your Deeds Re- (quire,
With Darling *Dapne* he muſt Part *Intire.*
Y *Italian Pow'rs*, whom *Rome* wou'd fain En- (gage,
With Force Allid to Prop Her *Fall'n* R..ge,
Can th' *Heated Pontiff* Guard your Trembling Shoar,
Our Cannons will His *Frighted Pa.. Our ...*
Sardinia Ceres on her *Charles* beſtows ;
Sardinia, where her Fruitful Offspring grows.
Neptune and *Mars* to Him *Minorca* doom ;
Mars, who no more Defends his once Eſpouſed (*Rome.*
The *Watry God* ('tis what he does to *Few*)
His Mighty Trident he Entruſts with *You.*

In the laſt Poem in *Wedneſdays* Paper, line 3 inſtead of *Brave*, read *Braveſt*, line 23 inſtead of *Brave*, read *Bold*.

SIR,

THE Advices from Vienna Octob. 10th. are, That the Court is employ'd in finding out and ſetling the neceſſary Funds for maintaining the War againſt the Pope, in caſe he will not come to an Accommodation. That the News they have of the Progreſs of the Siege of Neuheuſel is uncertain, and 'tis rumour'd there, that General Heiſler has rais'd the Siege, the Certainty of which, will be known in a few days. That ſome of the Clergy would diſſuade the Emperor from ordering all his Troops to March to the Ferrareze, from Piedmont, alledging that the Pope has no deſigns for War, but only to gain ſuch an Accommodation, as may be no ways dishonourable to him: That on the other hand the Miniſters of State repreſent, that this advice of the Clergy tends wholly to give the Pope time and means, both to oppoſe the Emperor, and to do conſiderable damage to his Imperial Majeſty and his Allies, and that 'tis abſolutely the Emperor's Intereſt to cauſe a vigorous and expeditious Puſh to be made in the Ferrareze, before the Pope's Forces are in a better condition to withſtand the Germans. That they have advice from Barcelona, that the Field Mareſchal Count Staremberg had detach'd two Batalions to be tranſported from Tarragona to Denia, to reinforce that Garriſon. The Adviſes from Bruſſels Octob. 20th. are, that on Tueſday in the Night the Enemy made an Attempt to ſurpriſe the Town of Aeth, that they advanc'd with all the Privacy imaginable under the Ramparts to the Gates of the Town, which were to be forc'd open with a Petard ; but the Troops which were to ſupport the others, and were to arrive at ten at Night, cou'd not come up till 3 in the Morning, upon which they retir'd, judging they had not time to execute their Enterprize ; That this affair was carried on with ſuch ſecrecy, that the Garriſon knew nothing of it till next Morning, when they were inform'd thereof by ſome Deſerters, who ſtaid behind in the Works, and the Country People who ſaw the Troops returning to Mons ; That Count Bergeyk Managed this deſign by means of a Commiſſary, who had ſome weeks ago promis'd to deliver up that place, and eſcaped to Mons. That the French Troops in Ghent and Bruges begin to be in great want, and have reſolv'd to diſlodge the Allies from the Poſt of Leſſingen, at any Rate, to open a Communication with Newport, where they have brought all ſorts of Proviſion from Dunkirk. From Berlin Octob the 16th 'tis adviſed, That the King of Pruſſia continues at Poſtdam, where the Dutcheſs of Berwick is expected, and will continue there ſome few days : That his Majeſty has conſented that his Troops in Italy ſhou'd be quarter'd as near the Territories of the Pope as poſſible, that they may be employ'd againſt him, if he continues his Intreagues to form a League in Italy againſt the Emperor and his Allies. That the Letters from Pruſſia bring advice of a great Action between the Swedes and Muſcovites, to the advadtage of the latter: That they continue to talk of a Peace, between thoſe 2 Potentates, and that there are ſome Letters which give an account, that all the Principal Articles are agreed upon

From London Octob. the 22d. 'Tis adviſ'd, that Sir James Mountague is appointed Attorney-General, and Sir Robert Eyres Solicitor General, and from Portſmouth they write, that Sir John Leake with the Men of War under his Command from the Streights arrived there on Tueſday laſt. Which concludes all from Yours, &c.

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a ſmall Character, in which we will give Answers to all worthy thereof, which we could not get into our other Papers ; we have no doubt but this will be acceptable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Papers, a'tho' a whole Sheet and upon fine Paper, beſides we do oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more : Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards Sets may be had on directing as above, from the Beginning.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENTS.

THE Art of Rhetorick as to Pronunciation ; Explain'd : and familiarly adapted to the Capacities of School-Boys, by way of Queſtion and Anſwer ; in Engliſh. Printed for *Tho. Bickerton*, at the Roſe and Crown over againſt the Pump, in *Little-Britain*.

Where are ſold all ſorts of Bibles and Common-Prayers. Likewiſe Money for any Library or Parcel of Books.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.